

THE MYSTERY OF THE SEVEN GOLDEN CANDLESTICKS

"To the church of nineteen hundred and sixty eight write. To my special messengers, those sent by me, speak my will and my purpose for this hour in human history. These things says the one who yet walks in the midst of the seven golden lamps, and holds even more securely the messengers whom He has chosen in His right hand. (Rev. 1:13, 20). I speak to My church in this hour. I speak to make known that which is recorded in the scriptures. For I speak only what unveils that which has been once delivered to the saints. (Jude 3). He that speaks not according to the scriptures, let him be anathema.

Have I not spoken to you by means of the seven letters to the seven churches of Asia? (Rev. chapters 2 & 3). For seven is the number of my church, and the seven letters portray a prophetic picture of the course of my church throughout the dispensation which is now drawing to a close. Therefore hear, and by the Spirit of revelation I will anoint your eyes to see the full meaning of that which has been written for your admonition. For this is the day that all things pertaining to my church are coming to a consummation, and ere long the final trumpet shall sound the call to battle. During the days of the voice of the seventh angel the mystery of your God shall be finished, and only those prepared by me shall be able to stand victoriously and help bind the power of Satan's fury. (Rev. 10:7).

[Ephesus]

Did I not speak first to the church at Ephesus? (Rev. 2:1). Of the seven churches mentioned, only to the church of the Ephesians did the apostle Paul write an epistle. This is significant, says the Lord, for it shows that the letter which I sent to Ephesus portrays the condition in the early church during the days of the apostle Paul and those associated with him. Even though it was conveyed through John to that church a number of years after Paul's ministry was sealed by death, it portrays by symbolic representation, the church of the apostolic period. This is why I am represented as the one 'that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks.' (Rev. 2:1). For in those days I was still in control of the ministries of my church, and I was still walking in power in the midst of my people. I am still walking in the midst of my people, but I am not manifesting the living Word and power through them as my heart desires, because they are as yet unwilling to give me all the glory, and I will share my glory with no man. I am still holding in my right hand certain special ministries of my choosing, and they are being prepared in this hour for a

mighty work; but so many of my ministries are as yet unwilling to let me hold them completely, having so many desires and ambitions of their own. So by my Spirit I brood over my people and ministries, longingly waiting for the time that I can once again assume full control and Headship over all that is mine. This I will do, and very shortly, for none shall be able to thwart my purpose, and those who have been prepared shall rise up in power as ONE MAN, fitly joined together as My Body, ready to fulfill their destined calling in this end time.

Now the glory of the apostolic church is seen in the words of commendation which I spoke unto it. 'I know your works, and your labor, and your patience, and how you cannot bear them which are evil; and you have tried them which say they are apostles, and are not, and have found them liars: And have borne, and have patience, and for my name's sake have labored, and have not fainted.' (Rev. 2:2-3). The early church was vigilant against evil which corrupts and against false apostles sowing seeds of error. But they were lax in guarding against the intrusion of Interests which began to capture their attention and affection to the extent that their love for me was no longer the primary, all-consuming, focus of their lives. Therefore did I say, 'I have somewhat against you, because you have left your first love.' (Rev. 2:4). Here is the key, my people, to maintaining freshness and vigor in your Christian life, as well as vitality and power in the church. Ever make me the object of your love and adoration. Let no person or thing become more important in your life than me. Let not your primary concern be the doing of things for me, but let it be the outpouring of your love to me as you spend much time in the secret place of meditation on my Word and the uplifting of praises to me. When you become primarily occupied with the doing of things FOR me, in works and labors, you are focusing your attention on that which is secondary, and like those in the early church you are in danger of leaving your first love. Live in my love; let it consume your very being; then your labors shall indeed be great. But they shall be a demonstration of LOVE WROUGHT OUT, and not merely the attempt to gain something: whether that be in the sight of men, for praise and recognition, or in my sight, to gain my favor and reward. I care not for your works, as such, but I prize highly that which represents love poured out, in obedience and faithfulness.

My admonition to the church at Ephesus, as representative of the apostolic period, was to "Remember therefore from whence you are fallen, and repent, and do the first works, or else I will come to you quickly, and will remove your candlestick out of his place, except you repent.' (Rev. 2:5). The 'first works' which I wanted them to return to were the works of obedience, demonstrating love. For those who love me keep my commandments. I am not interested in my people doing works for works sake. I am interested in my people loving me and obeying me. When the early church began to get its eyes on labors and works, no matter how well-intentioned, forgetting to look to me in obedient love, to do my will, then were they commanded to repent. But having failed to heed my warning, their lamp was removed, and

the glory and power of the apostolic period began to wane until it was as a lamp which had ceased to shine.

But there were those who rose above the wayward tendencies of their brethren. They were sensitive to the Spirit's wooing and leading. To them did I speak: 'He that has an ear, let him hear what the Spirit says to the churches; To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God.' (Rev. 2:7). The 'overcomers' were given special promises because of their fidelity to me and obedience to my Word, overcoming the tendency to laxness in seeking me and my will first. They were privileged to eat of the tree of life. This tree is none other than my own life and righteousness imparted to those who receive me by faith. But the eating of the fruit thereof speaks of the joys and blessedness of those who have so yielded to me in love and obedience, that the fruits of righteousness, the fruits of the Spirit's working in their inner being, have been brought forth in profusion. This is the tree of life bearing its fruit in the midst of the paradise of God. The paradise is none other than the 'garden' of the human body, in the midst of which divine life is at work, watered by the Word and the Spirit, and quickened by the warmth of reciprocating love.

For one more attribute did I commend the church at Ephesus. 'But this you have, that you hate the deeds of the Nicolaitans, which I also hate.' (Rev. 2:6). The Nicolaitans were those who slyly sought to elevate certain leaders above the people in such a way that they gradually assumed sacerdotal importance, even as the priests of the pagan religions. But such deeds were clearly detected in those who were followers and promoters of false apostles, and the true saints refused to be misled by those who sought to substitute spiritual authority for authority appointed and enforced by men. If my people in this day are to enter into my purposes, and receive the glory awaiting, they must have the spiritual perception to discern between the false and the true, and 'hate the deeds of the Nicolaitanes' even as the early Christians. My true ministries do not need the carnal ways of man to fulfill their calling, and I will hold my people accountable, that they be not deceived by those who would exalt and promote the flesh of men as a substitute for true spiritual authority and power. That which is highly esteemed among men is an abomination in my sight. (Luke 16:15).

[Smyrna]

The second church to which I wrote was Smyrna. Since this letter followed the one to Ephesus, it portrays, by symbolic representation, the period in the history of the church following the apostolic. It was the period of the great persecutions under the Roman

emperors. This is why my salutation at the beginning has to do with life forevermore; for many saints were martyred during this period of history. Even so did I write: 'These things says the first and the last, which, was dead, and is alive.' (Rev. 2:8). It was my assurance that as I was the first to die by the hands of the persecutors, so would I be with all who had to lay down their lives for my name's sake, even to the last one. And even as I was made alive after death, so would I quicken to life all who laid down their lives in death: first in the eternal realms of the soul, and finally in the resurrection of the physical body.

During the time of these intense persecutions by the Roman beast, it was a common practice to confiscate the property and belongings of the Christians who would not deny their faith. Therefore did I speak to them: 'I know your works, and tribulation, and poverty, (but you are rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.' (Rev. 2:9). Thus many found themselves in great poverty as far as material things were concerned, but they were rich in faith and in spiritual verities. Although the persecutions were carried out by the Roman powers, in many instances, behind the scenes, the instigators were the Jews scattered throughout the Roman Empire. These Jews, though claiming to be descendants of Abraham according to the flesh, were not 'true Jews' or Israelites indeed according to the spirit of faith. (Rom. 2:28-29). Having rejected the Messiah, and having sinned against great light, they became blinded captives of the enemy, even Satan, and thus the very manifest enemies of all Christians. Their 'blasphemy' consisted of their laying claim to the name of the Almighty as His chosen, but not in truth and righteousness. Yet they have been preserved according to the flesh, for a purpose yet to be fulfilled at the close of the age.

So great was the persecution of my saints that untold thousands were imprisoned. Therefore I spoke, 'Fear none of those things which you shall suffer: behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days; be [] faithful to death, and I will give you a crown of life.' (Rev. 2:10). For many, the imprisonment was to death; oft times by means of savage torture at the hands of men or by the mouths of lions. The ten days mentioned is symbolic of the ten great persecutions which rose and receded during a period of over two centuries. The ten also portrays the completion of a soul cycle, whereby that life which had been received into the souls of those persecuted was tested and proven through the 'fires' of opposition, engendering completion to 'life crowned.' This 'crown of life' promised to those who would be faithful to death is life on a higher plane of being. It will be received when I return to gather my full overcoming saints to myself. This life will be manifested in a glorified physical body, like to my own glorious body. (Philip. 3:21). It goes beyond eternal life in the soul realm, or resurrected physical life on the

earth plane. It is the ultimate of that which I have planned for those who love me and keep my commandments.

A promise of assurance is given in this letter to those who overcome, even in a measure. Even thus did I speak: 'He that overcomes shall not be hurt of the second death.' (Rev. 2:11). There are degrees of overcoming, as seen in the fact that in all there are seven special promises to the overcomers in the seven letters. The assurance given here is for those who go beyond the initial believing in my vicarious atonement for their sins. The escaping of the second death is possible only through being 'born anew' of the incorruptible seed. (John 3:3-5, 1 Pet. 1:23). When my very own LIFE is imparted to the soul, it is forever free from death, and the eventual restoration of the physical body is also assured, if that body has been laid aside in death. The second death has to do with a future judgment day, and those who have 'passed from death to life' (John 5:24) need have no fear, for they remain secure, and when the 'lake of fire' is activated, netting the second death for both body and soul (Matt. 10:28), they shall have no part therein. (See Rev. 20:9-15). He that has an ear, let him hear what the Spirit is saying to the Church.

[Pergamos]

The third letter was to the church at Pergamos. This church represents that period in church history following the establishment of Christianity as the official religion of the Roman Empire, early in the fourth century. It represents the period of great spiritual decline, and the ascendancy of man-controlled apostasy. Since this was a gradual process, there were still many who held fast to the faith and did not deny my name. But others became so engrossed in counterfeit forms of church life that the very seat of Satan became entrenched within the growing church structure. Thus it was a period of increasing contrasts and conflicts. And so did I speak after this manner: 'I know your works, and where you dwell, even where Satan's seat is; and you hold fast my name, and have not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells.' (Rev. 2:13). Antipas is representative of all those who remained faithful and resisted the encroaching apostasy of this period. The fact that he was slain, speaks of the power of entrenched authority to 'kill out' the resistance of those who continued to stand for pure and unadulterated Christianity.

The ability of Satan to so rapidly establish his 'seat of power' within the organized church structure was a direct result of the church-state marriage. Such a union constituted spiritual adultery and unfaithfulness to me. Therefore, I withdrew my favor rapidly. I expressed my

disfavor in these words; "But I have a few things against you, because you have there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.' (Rev. 2:14). Balaam was a true prophet who was corrupted by desire for material gain. Therefore he promoted compromise with heathen religious practices in order to secure what he wanted. Balaam therefore becomes a type of ambitious leaders who increasingly caused the people to 'sacrifice to idols' by introducing many pagan beliefs and practices; and by leading the people into further 'fornication' with the state, they caused the 'arm of flesh' to arise in strength and dominate the affairs of the church.

Not only did the 'doctrine of Balaam' become firmly entrenched during this period, the 'doctrine of the Nicolaitanes' also increased rapidly. And thus the 'deeds of the Nicolaitanes' among a few in the apostolic period of the church, became in the Pergamos period an established doctrine. Increasingly the ministries took on sacerdotal importance, becoming fashioned after the priesthood of the pagan religions. This put more and more power into the hands of fewer, as a hierarchy of authority began to grow. Thus the ground work was being laid for complete carnal usurpation of my spiritual authority, and the bringing about of a counterfeit form of Christianity, the nadir of which would be reached in the next period of church history.

But for those who would hear what the Spirit was saying to the church, I did speak a word: "To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows save he that receives it' (Rev. 2:17). The overcomers are always privileged to 'eat' of that which is not available to the many, for they draw on my grace to rise above the carnal tendencies which continually draw most of my people into various compromise positions in their Christian life. The hidden manna was that which was placed in a container and deposited in the ark of testimony as a memorial of my sustaining the people of Israel in the wilderness. It was hidden within the ark. Was not the ark a type of me, in my incarnation and glorification? Am I not ready to reveal my hidden mysteries to those who are ready to receive? (See Matt. 13:11). Did not the apostle Paul speak of me when he said, 'In whom are hid all the treasures of wisdom and knowledge?' (Col. 2:3). By the Spirit of revelation do I give to those who are hungry to eat of the precious truths of the living Word. To the overcomer was also promised a white stone with a new name written. The white stone is a token of a course finished and a race won; it constituted the prize, in ancient times, for those who were victorious. The new name written on the stone is symbolic of the new realm of glory which will be inherited by those who attain to the prize of the high calling (see Phil. 3:14). The whiteness of the stone indicates that purity of life which

marks those who will enter that realm where they will see me and be in constant fellowship with me. It is symbolized elsewhere as being clothed in white (Rev. 3:4-5, 7:9, 19:14).

Because of the Increasing apostates of the Pergamos era, my words were spoken as a sharp sword with two edges. (Rev. 2:12). My command was to repent; 'or else I will come to you quickly, and will fight against them with the sword of my mouth' (Rev. 2:16). This I did by raising up many faithful servants who denounced the false teachings and practices of a power-hungry clergy who were increasingly making merchandise of the people to further their own ends. By the time this era of the church came to a close, the darkness which almost totally eclipsed the light of my truth had engulfed the Christian world. For several hundreds of years there would be only slight glimmers of light among small groups of faithful followers here and there. Truly the night had come when no man could work effectively, (see John 9:4-5).

[Thyatira]

The fourth church to which I wrote was Thyatira. During this era, the apostasy culminated with the complete centralization of power in the bishop of Rome who was given the title of 'Pope' or papa of bishops. The eastern section of the organized church resisted this centralization of power in the west, and gradually a schism developed to such proportions that an open split resulted. After commending the faithful of the church of Thyatira for their works and charity and service and faith and patience, I expressed my displeasure at the increased apostasy: 'Notwithstanding I have a few things against you, because you suffer that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols' (Rev. 2:20). That which was the 'doctrine of Balaam' during the Pergamos era, became, in the Thyatira period of the church, the seducing tactics of 'that woman Jezebel.' Jezebel was the wife of the wicked king Ahab during the days that Israel had almost completely abandoned the faith of their fathers. She was the daughter of a foreign king who brought her alien religion into Israel, and because of the weakness of Ahab, she dominated the religious life of the nation, destroying the true prophets of God and establishing the prophets of Baal and Asherah. (see I Kings 16:30-32, 18:4, 13, 19). This is the typical picture I chose in order to portray the religious condition of the Thyatira period, commonly referred to as the Middle Ages: the inception of which was in the years of growing papal power.

The word I spoke declares that Jezebel seduced my servants to commit fornication. Symbolically, this Jezebel is one and the same as the great whore described in the 17th chapter of Revelation, 'with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication' (Rev. 17:2). This 'fornication' has to do with the illicit relationship of church and state, primarily; however, it relates also to the unholy union of church and man-made organizations which purport to speak for me. It is the church turning to the arm of flesh for its sustenance and propagating power. (See Jer. 17:5). This 'mother of harlots' is symbolic of false religion - that which is alien to the true spirit of Christ. She has filled the earth with her abominations, and the inhabitants of the earth are drunk with the wine of her fornication.

This woman has plied her trade for many centuries, even before the Christian era began. She is pictured as sitting upon many waters, or peoples, and also upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns (Rev. 17:1-3). From the over-all historical perspective, the seven heads are seven major nations or empires which have been, or will be, influenced by this woman. They are: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome (both pagan and Christian, including those nations which have apostatized into communism, raking upon their heads the name of blasphemy - Rev. 13:1), and the coming world government of the false prophet which must continue for a short time (Rev. 13:11-18, 17:10, 19:20). The woman, or false religion, will continue to hold sway in the coming era of the seventh head, for the corrupt religious systems, both Catholic and Protestant, will enter into league with it. The sixth head, which ruled in the apostle John's day (Rev. 17:10), has continued until this day, as its hereditary power has continued through Christendom, even though apostate and blasphemous.

Historically, the woman, which is the priest-craft of false religion, has affected the affairs of the nations directly through the close relationship of government and an officially supported priesthood. The priesthood has helped the ruling forces to maintain their power and control by keeping the masses of people in subjection through fear and supposed paternalistic favor. Thus the woman is supported or carried by the beast through an official working relationship between religion and state. In those former Christian nations which have taken upon their heads the name of blasphemy, however, there is a different relationship between the woman and the beast. The woman is responsible for the coming into being of such Marxist dictatorships by fostering conditions leading to severe reaction against the corrupt system which prevailed through her fornication. Thus false religion actually is responsible for spawning communism; it is her off spring. And because she has spawned it, she shall be judged by it. This is portrayed in the prophetic picture by the following: 'And the ten horns which you saw on the beast, these shall hate the whore, and shall make, her desolate and

naked, and shall eat her flesh, and burn her with fire" (Rev. 17:16). The ten horns are ten nations which will be completely taken over by Marxist elements and become an integral part of the 'sea beast' of communism. (Rev. 13:1). They shall then turn on the religious systems and decimate them, both Catholic and Protestant. This will include the very stronghold of the Roman church system in Italy - the Vatican. Think not that only the Catholic branches of apostate Christianity will feel the wrath of the beast. The harlot daughters of the Protestant fold will also be greatly affected.

In the letter to Thyatira I gave this warning concerning Jezebel: 'Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds' (Rev. 2:22). It will be during the great tribulation that the great whore will be decimated by the communist powers, which correspond to the dogs that ate Jezebel after she was cast down and trodden under foot. (See II Kings 9:30-37). I have given her much opportunity to repent of her fornication but she has refused, therefore "I will kill her children with death; and all the churches shall know that I am he who searches the reins and hearts: and I will give to everyone of you according to your works' (Rev. 2:21, 23). My people, the time is drawing near when all of these things shall take place. Therefore consider what I speak to thee, for even now you are being tried; and even now I am searching your heart. And to you I say, as I did to certain ones in Thyatira, 'as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put on you none other burden. But that which you have already hold fast till I come" (Rev. 2:24).

As in the other letters, there is a promise given to the overcomers in the message to Thyatira. 'And he that overcomes, and keeps my works to the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.' (Rev. 2:26-28). In the letter to Thyatira, the first mention is made of the great tribulation which comes at the close of the church age. This is because the apostate religious system which became entrenched during the Thyatira period continues until the tribulation and will be judged at that time. The initial fulfillment of the promise to the overcomers will come at the beginning of the tribulation period. I will translate and take to myself 144,000 of the choicest of my saints, and they will be given power over the nations during the tribulation. They will be functioning in their glorified bodies and will have the power to appear and disappear on the earth. This ability will constitute the 'rod of iron' which will be used as the means to speak my word and enforce my judgments. As I have received of my Father authority, so will I give to them authority to implement my will among the nations, and those nations which heed not that which they make known shall be broken in pieces as a potter's vessel. These firstfruits saints

are also given the pledge of the 'morning star;' this is my betrothal to them as the Bridegroom. They are the wise virgins, received into the marriage at the midnight hour. (Matt. 25:10). They make up 'the queen in gold of Ophir' to be 'brought unto the king in raiment of needlework.' (Psalm 45:9-14). 'The virgins her companions that follow her' shall be brought to me at the close of the tribulation. (see Psalm 45:14-15). They are the foolish virgins who are not completely ready at the beginning of the tribulation, when I come as a thief in the night. (Matt. 25:11-13). He that has an ear, let him hear what the Spirit is saying to the church.

[Sardis]

Following the Thyatira era was the period of church history represented by the church in Sardis. To this church I wrote: 'These things says he that has the seven Spirits of God, and the seven stars; I know your works, that you have a name that you live, and are dead.' (Rev. 3:1). After many centuries of entrenched apostasy, the Sardis era dawned with the raising up of the great reformers who protested the abuses and falsehoods of the Roman system. The scriptures began to be opened to them and they began to speak the truth with power. The discovery of printing and the invention of the printing press also enabled them to print and distribute portions of the scriptures to multitudes of people. In time a mighty movement was sweeping across the formerly Catholic dominated countries of Europe, and that which was later known as Protestantism was born. That is why I spoke as the one who 'has the seven spirits of God, and the seven stars.' For the first time in hundreds of years there was a large scale spiritual awakening: a coming forth from slumber and darkness. The seven stars indicate the coming forth during that time of a true spiritual ministry, and the seven spirits portray the working of the spirit of revelation and power. Thus it was fulfilled that the church of the reformation had a name that lived; but immediately following I said 'and are dead.' (Rev. 3:1). Why?

Although the reformers broke away from the dead forms of the Roman church, they very soon began to establish church systems patterned after their Catholic mother. Although avoiding the complete centralization of power, they began to erect hierarchies of authority by means of man-made denominational councils and clerical bodies of various kinds. There was also a further turning to the 'arm of flesh' by entering into the church-state relationship in various countries. A further deadening influence came from the creedal battles which ensued for many years. Thus that which had sprung forth as a living movement gradually became crystallized into well-established and organized denominations with rigid lines of demarcation, and fixed creeds and forms. Therefore did I speak: 'Be watchful, and strengthen the things

which remain, that are ready to die: for I have not found your works perfect before God. Remember therefore how you have received and heard, and hold fast, and repent. If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.' (Rev. 3:2-3).

The fact that I spoke of my coming 'as a thief' indicates that the Protestant denominations, along with their Catholic mother, will not be expecting my return, but will be taken completely by surprise. There are a few, however, who will be ready. Of them did I speak: 'You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.' (Rev. 3:4). Their garments, which they have kept undefiled, are their inner soul garments. Originally washed in the blood of the lamb (Rev. 1:5, 7:14), they have been kept continually white and pure through obedience to the truth, and the washing of the water of the Word (I Pet. 1:22, Ephes. 5:26-27). They shall 'walk with me in white' by being received of me when I come as a thief at the beginning of the tribulation period, and by being clothed with their glorified bodies.

As in the other letters, a further promise was given to the overcomers. 'He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.' (Rev. 3:5). The white raiment mentioned here symbolizes the glorified bodies with which the translated saints will be clothed. On its own plane such a body glows with the soft white light of the glory of God. When manifesting on the earth plane and appearing to those yet in the flesh, the glorified body vibrates to the pitch of flesh and bone (Luke 24:39) and is as tangible as any flesh and blood body; but its sustaining principle is no longer the life in the blood, which links the body with the earth and its elements, for the very life-substance of God sustains it and relates it to the plane of divine life and light. It is because the overcomer is so clothed that I am able to confess his name before my Father and before His angels. None except those so clothed will ever be ushered into the presence of the most high God. And to them is the added assurance given that under no circumstances will their name ever be removed from the book of life. They will be sons of glory, manifesting the life and light of God on their own plane, but also ministering to and watching over those who are yet on the earth plane. They shall be joined by a great host at the close of the tribulation as many more overcomers put on their garments of light and glory, to be united with me in joint-heirship and joint-rulership of all that is mine. (Rev. 7:9-17).

[Philadelphia]

The next church to which I wrote was in Philadelphia. This church represents that era out of which arose the great evangelical and missionary witness which has caused the gospel to be sent to many lands. It had its inception during the time that the Protestant churches had become virtually dead and ineffectual in their witness. Especially in the English speaking countries there was a turning to me by individuals and small groups of Christians seeking revival because of the desperately wicked conditions prevalent. I was faithful to hear their cry, even as my words indicate: 'These things says he that is holy, he that is true, he that has the key of David, he that opens and no man shuts; and shuts, and no man opens; I know your works: behold, I have set before you an open door, and no man can shut it: for you have a little strength, and have kept my word, and have not denied my name.' (Rev. 3:7-8). I am presented as the one who is holy and true, because the emphasis was placed on holiness of life, and the presenting of the gospel of truth to the ends of the earth. Flaming evangelists arose calling sinners to repentance. Missionary societies of various kinds began to mushroom, and over a period of a number of years, thousands of missionaries went to heathen lands. Many movements arose placing the emphasis on the simple life of the New Testament in faith and order. Other movements arose placing the emphasis on holiness, sanctification and separateness from the world.

Hand in hand with this spiritual resurgence, primarily in the English speaking world, went the advent of Britain and the United States to positions of world leadership. Thus truly an open door was set before the church of the 19th century to present the gospel witness throughout the world. The two greatest Christian nations had both the opportunity and the means presented to them; for as the sovereign King, having the key of David, I pledged that no man would shut that door. During the era of the sixth church I gave the Christian peoples an unprecedented opportunity, an open door, to come into the fullness of that number, for on the sixth day I did create man, and said 'let him have dominion.' (Gen. 1:26). Even so, if my people had been willing to pay the price, spiritual dominion could have arisen throughout the earth, and the way prepared for a 20th century of righteousness and peace. But instead, the 20th century has seen two world wars, many smaller ones, and a third world war is now on the horizon. It has seen the beast of communism arise and enslave multitudes of people. It has seen the rapid decline of Britain and the United States in world leadership. It is now seeing the power of entrenched evil fasten itself upon the nations as never before; and the breakdown of law and order is a growing menace. It is seeing the rapid loss of individual liberties and the increasing control by expanding socialistic governments. It is seeing unprecedented moral breakdown on all levels of society. It is seeing the increasing deterioration of the organized churches into the practical infidelity of liberalism and

modernism. All this BECAUSE my people failed to avail themselves of the open door which I set before them and vigorously carry forth the commission to evangelize the nations.

NOW HEAR MY WORD! Because of the faithfulness of a small remnant which has kept my word, and has not denied my name, I will continue to keep this door open even unto the end of the age, and the gospel of the Kingdom will yet be preached in all nations for a witness before the end comes (Matt. 24:14). But because of the failure to carry forth the Word during the years when the way would have been relatively easy, the battle will now be hard fought with much opposition. Only at a great cost will the message now be carried to the ends of the earth, for the martyrs will be many as Satanic power in full fury arises to encompass the earth. And those who truly love me will have to give up most of their earthly wealth and possessions in order to remain true to me and keep from receiving the mark of the beast in their foreheads and in their hands. (Rev. 13:16).

Now how, you say, can we fulfill your Word? Is not our strength small? (Rev. 3:8). Because of my secret strategy! Because spiritual power unprecedented will be available when I suddenly translate the 144,000 firstfruits and commission them to uphold and guide my end-time Body on the earth, and when I pour out my Spirit in profusion in fulfillment of the end-time Pentecost. And through the supernatural guidance of my glorified ones, and the anointed ministry of my chosen saints on earth, my Word shall go forth in power, accompanied by signs, wonders and miracles. So shall the true spirit of the Philadelphia church continue until the end, that a mighty harvest might be brought forth to me. Even as the apostate Roman church of the Thyatira period continues to the end to be cast into a bed of tribulation (Rev. 2:22-23), and the dying Protestant churches which had their inception in the Sardis era continue, to be taken by surprise when I come as a thief (Rev. 3:3), so shall the faithful remnant represented by the Philadelphia church continue as a witness of my faithfulness until through them I have accomplished the fulfillment of the open door that no man can shut. Those nations which seem to be shut to a vital gospel witness shall yet be penetrated with mighty revival.

After I have outpoured my Spirit on the prepared and waiting remnant, and a mighty revival begins to sweep across the earth, then shall the words be fulfilled: 'Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you' (Rev. 3:9). One of the great phenomena of the end-time revival will be the turning of many Jews to me as their Messiah. This will be brought about by the unusual witness of those who have been especially prepared and commissioned for a spirit-powered ministry that will

convince and convict. Many who have been the Satan-impelled enemies of the cross and the Christian gospel will suddenly make an about face and become outspoken witnesses for the truth. They will come in humility and repentance, and in great contrition, and sit at the feet of those who are gathered together in the spirit of the Philadelphia church, where the love of God is manifested in reality and power. Then they will be 'true Jews' indeed in the spirit of the New Covenant of faith, and the circumcision of the heart (Rom. 2:28-29). And they shall worship me in oneness of heart with those they had formerly despised.

To the faithful remnant, in the spirit of the Philadelphia church, do I speak a further word: 'Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come on all the world, to try them that dwell on the earth. Behold, I come quickly: hold that fast which you have, that no man take your crown.' (Rev. 3:10-11). This has a two-fold application. First, the 144,000 wise virgin firstfruits will be taken and translated into the heavenly realm just before the great hour of trial begins. They shall be redeemed from the earth to stand before the Son of man, that they might be commissioned for duty among the saints yet on earth during the tribulation. (Luke 21:36, Rev. 14:4). Secondly, all those who faithfully keep my Word and put their complete trust in me, shall receive my protection and guidance, that they be not confused, confounded, or harmed by the trying events and circumstances of the tribulation period. There will be those who will die for my name's sake that they might receive the martyr's reward, but only because they have willingly agreed to make such a sacrifice. But until their time comes they will be kept from all harm. The 'crown' mentioned is that which I have spoken of elsewhere. It corresponds to the prize of the high calling: those who will be received into the heavenly kingdom to rule and reign with me. Give diligence, therefore, to make your calling and election sure (II Pet. 1:10).

Finally, in the Philadelphia letter, there is the sixth promise to the overcomers. 'Him that overcomes will I make a pillar in the temple of my God, and he shall go no more out and I will write on him the name of my God, and the name of the city of my God, which is New Jerusalem, which comes down out of heaven from my God: and I will write on him my new name' (Rev. 3:12). The temple which I am building is a spiritual one made of living stones (I Pet. 2:5, Ephes. 2:20-22). The stones are now being hewn and prepared, as each overcomer yields to the working of my Spirit in his or her life. I am the chief corner Stone of this temple which is to be filled with the fullness of the glory of God. This temple will be fitly joined together, first on earth, and then in the heavenlies. I am now moving by my Spirit to bring about the fulfillment of that which you read in the scriptures. The type of that which I am doing is portrayed in the events which led up to the construction of the physical temple under Solomon. You will notice that David prepared in abundance for the temple before his death,

and he set masons to work to hew wrought stones for the building thereof. (See I Chron. 22:1-5). David's reign is a type of the Christian dispensation, even as the preceding reign of Saul is a type of the era of the law. Solomon's reign is a type of the Kingdom era which is now at hand. The temple was not actually joined together until Solomon began his reign, but the preparation was made in the reign of David by the gathering of the material and the hewing of the stones. The stones were prepared in the quarries before they were brought together at the building site. So perfect was the preparation that each stone fit in its proper place so that 'there was neither hammer nor axe nor any tool of iron heard in the house/ while it was in building' (I Kings 6:7).

This is why, my people, I must do a perfecting work in your lives now, for as living stones in my temple you must be prepared to take your place in that which I have chosen for you. For before long I will begin to move mightily to join together the living stones as a mighty witness to my power and glory. Even as Solomon was anointed king before David's death, so does this portray the fact that there is an overlapping of dispensations. The Day of the Lord, or Solomon's reign, has its inception before the Christian dispensation, or David's reign, is completely over. The overlapping period is signaled by the beginning of the blowing of the seven trumpets recorded in the book of Revelation. (Rev. 8:2). Historically this period had its inception during the years that the secret of the atom was being unlocked and more specifically when the first atomic bomb was exploded. But the actual joining together in power of my glorious temple does not take place until the blowing of the seventh trumpet when my secret strategy takes place and I pour out my Spirit in a second Pentecost.

What I join together on earth as a witness to my Glory, and to bring forth a mighty harvest as one age is closing and another is beginning, I will also join together in the heavenlies. For immediately following the great tribulation, a great host of overcomers will be joined to me in the heavenly Kingdom, being united with one another and with the firstfruits who preceded them. (Rev. 14:2-4). This glorified body of saints will then be the means whereby I shall dwell in the midst of the people who are on the earth within the confines of the earthly Kingdom. For those in the earthly Kingdom will receive constant teaching, guidance and counsel from the glorified saints.

Because of the destiny of the overcoming saints, and their coming inheritance as joint heirs in the heavenly Kingdom, being associated with all the heavenly retinue, I will write on them the name of my God, the name of the New Jerusalem, and my new name. (Rev. 3:12). The writing of these names has nothing to do with an outward inscription of any kind. They are expressive of Spirit impartations, making the recipients equal to that which is required for participation in and fulfillment of their assigned positions. The 'name of my God' must be

written on the foreheads of all overcomers while yet in the flesh. It is their 'sealing' for the Spirit-powered ministry that is to come forth in my spiritual temple or Body in this end time. (Rev. 7:3, 14:1). After the overcoming saints have been glorified they shall receive the name or power-potential necessary for them to dwell within the New Jerusalem, which will come down out of the upper heavens and be stationed in the stratosphere above the earth. This will then be the home and headquarters for the glorified saints, who will descend and ascend to and from the earth to carry out their duties. They will also receive the power-potential of my new name, in order that they maybe fully equipped for the task of ruling and reigning with me. He that has an ear, let him hear what the Spirit is saying to the church.

[Laodicea]

The final letter in the revelation that was given to John was to the church of the Laodiceans. To this church did I write: 'These things says the Amen, the faithful and true witness, the beginning of the creation of God; I know your works, that you are neither cold nor hot: I would thou were cold or hot. So then because you are lukewarm, and neither cold nor hot, I will spue you out of my mouth.' (Rev. 3:14-15). The church of the Laodiceans portrays the final era of the Christian dispensation. It represents the prevailing conditions extant in the organized church world as this age draws to a close. Insipid lukewarmness is the chief characteristic. Because of this I have spewed the entire organized church out of my mouth, both Catholic and Protestant. This does not mean I have repudiated those individuals who truly believe in me and are yet in the organized systems. But before the end comes, they must hear my call: 'come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.' (Rev. 18:4).

I am presented in this letter as the 'faithful and true witness' in contrast to the unfaithfulness and distorted witness of the Laodicean church. I am also presented as 'the beginning of the creation of God' because of the inception of the new thing that I will do as the Laodicean era comes to a close. I will raise up a mighty witness in the remnant that is being called out of the Babylonish church systems, and they shall manifest the power and glory of that new creation which is coming forth through my resurrection life. Since I am the firstborn among many brethren, there shall be many who will come to that measure of maturity which will enable me to unveil them as the sons of God, giving them immortality for their physical bodies. (Rom. 8:19, 29). Some will put on the glory of the celestial as their bodies are changed into the likeness of my glorious body (Phil .3:21); and others will manifest sonship on

the terrestrial plane, having their bodies changed from corruptible to incorruptible. (I Cor. 15:40-41, 53-54).

Now notice a further characteristic of the Laodicean period. 'Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked: I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eye-salve, that you may see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.' (Rev. 3:-1-7-19). A contributing factor to the spiritual lukewarmness of the present day church world is the prosperity which abounds in most western nations. A feeling of smug complacency has blinded the churches to their spiritual poverty and their desperate need. Clothed with their own self-righteousness, they know not their nakedness in my sight. Therefore I have raised up messengers to expose and rebuke the carnality, apostasy and ineptness of the spiritually destitute churches. I call for repentance! I am moving in my providence to bring chastening through adverse conditions in civil life and international affairs. Conditions will become so severe that the people of the predominantly Christian nations will either repent or perish. It is because of my great love for those who know not their folly and the consequences thereof that I rebuke and chasten. I must awaken those who are asleep and destined for destruction. Otherwise there would be no hope.

There is a great need now for the three things which I offer. The first is gold tried in the fire. Gold is a symbol of true spiritual character, brought about by the working of my Spirit and forged in the crucible of testing experiences. I must have a people who are completely receptive to my workings in their inner being and thoroughly purged from the dross of their own ways. The second is white raiment. This is symbolic of that righteousness and purity which only I can impart. Only those who are fully clothed with this raiment can enter into the end-time ministry of that spiritual Body which I am raising up. The third is eye-salve to anoint thine eyes. Only the revelation of my Spirit can cause you to see the mighty truths which I would have you know in this hour. Since I counsel you to 'buy' of me, there is a price which must be paid. The price is simply the willingness to let me have your life to do with it as I please. Only as there is complete yielding and obedience, can I be the means of bringing forth in your life pure gold, impart to you white raiment, and anoint your eyes to see my truth. 'Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' (Rev. 3:20). My people, I long to have that intimate communion with you which is described in these words. But so few want to invite

me in to take complete control of their lives. This is the day that I am offering to make myself real to a people as never before in history. Will you not open your heart and let me have my way in you? I am ready to show myself strong on your behalf. No other generation has had as great an opportunity as I am offering to you in this hour. I stand at the door and knock; the choice is yours.

And now for the final promise to the overcomers in these seven letters. 'To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' (Rev. 3:21). Even though I was the very Son of the Highest, functioning on the plane of Deity, I emptied myself and took on the form of man, that I might overcome as a man. Then was I highly exalted and given a place of rulership on the throne of my Father. This is the pattern for those who love me and let me bring them into an overcoming experience, rising above the spiritual level of most Christians. To 'overcome' means to rise above, to come up over to a higher spiritual plane. It comes only through greater yielding and submission to my will. The time is coming soon when I will sit on the throne of my glory in the heavenly Kingdom which will be set up in the realms surrounding the earth. Then shall the overcomers of all the church eras be exalted to sit on that throne with me. They shall then be kings and priests to rule with me over the earth. (Rev. 1:6, 5:10, 20:4). Truly this is the PRIZE of the high calling; it is both joint heirship on the plane of glorified life, and joint rulership with me in my Kingdom. He that has an ear, let him hear what the Spirit is saying to the church.

You will notice that in each of the seven letters to the seven churches of Asia, it is to the angel of the church that I address my words. What does this mean? In the vision which John saw, I was standing in the midst of the seven lamps and in my right hand I held seven stars. (Rev. 1:13, 16). Then I spoke concerning this mystery: 'The mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which you saw are the seven churches.' (Rev. 1:20). You have already seen the mystery of the seven churches as portraying the seven epochs or eras of time from the apostolic church to the end of the age. Now let me show you the mystery of the seven angels. In its first application the seven angels are seven heavenly beings who have been given charge over the church during this age: one over each of the seven epochs. In its second application the seven angels or messengers are seven men who have been raised up: one within each of the seven church periods with a special commission and message for that time. Each of these men has fulfilled his commission; the seventh and last has finished his work. This means that a new day is breaking and a new era is at hand. And I am now raising up messengers to bring my people into the truths and power

of that new day. Do not look back to the past; neither to any of the messengers of the past. But receive that which I am making known through messengers of the new day. He that has an ear, let him hear what the Spirit is saying to the church.”

[end of prophecy]